

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

“The Gospel of Jesus Christ does not regard alone the spiritual welfare of man; it contemplates also his temporal salvation. It looks to the amelioration of those conditions which to-day render the lot of by far the greater portion of the human race so hard to endure.”—BRIGHAM H. ROBERTS.

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GREETINGS FROM THE FIRST PRESIDENCY
OF THE
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

COME unto me, all ye that labour and are heavy laden and I will give you rest.

Since our last Christmas greeting, the world-wide distress and confusion to which attention was called, has continued with increasing intensity, to a point unparalleled in the history of the modern world.

The great World War reached out its hand, and drew from the most remote hamlet the youthful strength of the nations, as well as the accumulated wealth of the people.

So likewise has the reaction which must inevitably follow the waste, ravages and devastation of war, settled like a pall over the people of every nation that were party to it.

The world is in a state of financial confusion. The nations, including our own, are without funds sufficient to balance their budgets, and pay their just obligations. If required to do so, they would be forced into bankruptcy.

Millions of men, not only willing, but anxious to work, are without occupation, and consequently deprived of the comforts, and in many instances the necessities of life.

The husbandman cultivates his farm, and watches over his flocks and herds, which produce abundantly, but is unable to meet the demands of the tax collector, because there is no market for his product. Our mines, our industries, our professions and commercial occupations, all suffer from the effect of the depression which continues with us.

Looking forward with the gift of prophecy, the prophet Isaiah, more than 2,500 years ago, said: "It shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the giver of usury, so with the taker of usury from him."

No one will deny that Isaiah foresaw existing conditions. He tells us in simple language the causes which have led up to this condition, in the following words: "They have transgressed the laws, changed the ordinance, broken the everlasting covenant."

The remedy which will bring relief from the present confused condition is clearly set forth in the words of God our Father, spoken through His prophet Malachi: "Return unto me, and I will return unto you, saith the Lord of Hosts. Bring all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there will not be room enough to receive it."

These are not our words, but the words of God our Father, spoken through His chosen prophets.

Whether it was on the night of the 25th day of December, or on some other date, that the angel of the Lord announced to the shepherds who watched over their flocks on the hills of Judea, the birth, in the city of David, of a Saviour, who was Christ the Lord, the Church of Jesus Christ of Latter-day Saints joins with other Christian churches and people in commemorating this most important event in the history of the world.

The mission of Jesus was one of peace, of good will and love. In Him the law of Moses was fulfilled, and in its stead He substituted the doctrine of non-resistance, tempered by justice and mercy. He revealed to us the personality and character of God, who is His Father and ours, telling us that whoever had seen Him had seen the Father, of whose person He was the exact image. He declared that He came from the presence of the Father, and that His only purpose in coming to earth was to do the will of the Father who sent Him.

Most important of all, He was the first fruits of the resurrection, thus breaking the bands of death, and redeeming the human family from the penalty imposed upon it because of transgression.

He bore witness that He returned to the presence of the Father, from whence He came, to prepare a place for those who put their trust in Him, that they might be where He was. In His birth, His ministry and glorious resurrection, and His ascension into heaven, He symbolized the story of our own lives. He taught us that these mortal bodies of ours shall put on immortality, and that we shall rise as He rose, to inherit the glory of everlasting life. This was the purpose for which He came to earth.

As the season during which we commemorate His birth approaches, we praise, and honour, and glorify His holy name, and call upon all people who labour and are heavy laden to come unto Him and He will give them rest.

HEBER J. GRANT,
ANTHONY W. IVINS.

LAW OF COMPENSATION AND RETRIBUTION

ELDER DAVID O. MCKAY

OF THE COUNCIL OF THE TWELVE

THERE is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.

This remarkable saying declares the existence of a law as eternal as creation itself. The word, "irrevocable," indicates that this law will always exist. In other words, it is an eternal edict to the effect that any blessing obtained from God must come as the result of obedience to the law upon which the blessing is predicated. This declaration was made by the Prophet Joseph Smith, and is found in the one hundred and thirtieth section of the Doctrine and Covenants.

Before commenting further upon what this saying denotes, let me say first, that I am delighted to meet the representatives of the Ensign and the Pioneer Stakes. I wish to state also my joy and satisfaction in having had the privilege of attending the morning session of the Pioneer Stake conference. I was delighted to note the increased interest, as shown by statistics, and to note the commendable and increasing interest among the youth enrolled in quorums and auxiliaries. I am sure this same interest is manifested in Ensign Stake, which I have visited only recently.

One reason for my having called attention to the fact that all blessings are predicated upon obedience, is my belief that there is need for more practical religion—need for making obedience to social laws and moral order the guiding principle of life.

Only a few days ago, as I entered a business house in this city, one of the clerks, pointing to a gentleman who had just gone out of the door, said :

"There is one man in a thousand."

"Well," said I, "I wish I had met him. Why is he one in a thousand?"

"He has only this moment returned sixty cents (three shillings) which was given to him in excess of what was due him when he made his purchase last evening. As he handed me the money he said, "I am not going to tell you which clerk gave me that change.

I like all of you boys, and I do not want to put any of you in an embarrassing position."

Well, I agreed with the clerk that the returning of the money was a commendable act on the part of the customer. But as I walked towards my home I thought: Is it possible that only one person in a thousand would have returned to that store the money which rightfully belonged to it—only one person in a thousand? Of course, I concluded that the clerk had underestimated the number of honest people who traded with him. However, this incident among many others that have happened during the past week or ten days, particularly in politics, set me to thinking about the manifest need of making obedience to Gospel principles, obedience to social laws and moral order, potent factors in our daily affairs and conduct.

PURPOSE OF RELIGION

I believe to influence men to do this, is the purpose of true religion. It is not alone sufficient to come together in conferences and other meetings, to awaken a union between the soul and the divine spirit; we must also foster honourable relationship toward our fellowmen. The first is essential, the second is of equal importance.

There is another reason why I have quoted that passage in the Doctrine and Covenants. That reason lies in the fact that spiritual growth comes only through obedience to spiritual laws. One of our leading thinkers, referring to the present great accomplishments in material things, writes as follows:

Life abundant, beautiful, laughing life, has been our age-long labour's end. What other conceivable worth has the mastery of the material world, the exploitation of the resources of nature and the creation of wealth, except as a basis for the release of the life of the spirit.

Another man equally sincere and desirous of helping humanity to a higher level says:

The most important thing in the world is a belief in the reality of moral and spiritual values. The second is a belief in the spirit and the methods of Galileo, of Newton, of Faraday, and of the other great builders of this scientific age, this age of the understanding and the control of nature upon which we are just entering.

Now it may seem at first thought that there is little or no relation between the incident in which a man manifested honesty in dealing, and this "release of the spirit;" and it may be that both references seem far afield from the profound declaration "that there is a law irrevocably decreed in heaven upon which all blessings are predicated." But let us see.

It is a fact self-evident almost, that law is constantly operative in the universe around us. To-night when you go home you can turn to the old almanac and determine the very second at which

the sun will set on any day this year. You may determine to the very second almost when he will rise in the morning. You can learn when the moon's phases occur. All around, in everyday observation, we discover operation of law in the world about us.

I shall never forget how forcibly this was driven home to me while in Switzerland in 1924. Astronomers had announced that on the 23rd day of August, 1924, the planet Mars would be nearest to the earth. I only knew that several weeks before, I had read in a daily paper that a German scientist and associates were on their way to Switzerland, to ascend the Jungfrau, from which high peak in the Alps that noted scientist hoped to get an unobstructed view of that sister planet which would make its nearest approach to the earth that day. If I remember rightly it was then only thirty-five million miles distant. A close visitor! But it was 26 million miles nearer than when at its most distant point from us.

Well, it is a mere incident, but it illustrates how the starry heavens—worlds upon worlds, infinite and incalculable, move about in their appointed order and in unvarying course.

LAW OPERATIVE AMONG HUMANITY

Just as plainly evident is the fact that law is operative in our bodily functions. A friend of mine only the day before yesterday commented at length on his need of regular exercise.

Confined as he is in business hours, from early morning until late in the afternoon, he knows that unless he conforms to the laws of health, his body will suffer impairment. It is simply a recognition of the operation of law as it relates to the health and vitality of the body.

Every student knows that unless he conforms to certain intellectual laws at school, he is not going to succeed. He may deceive the teacher in examinations; he may look over his classmate's shoulder and copy the answer to the examination questions, and his paper receive subsequently the one hundred per cent. mark. But deep down in the student's soul, he knows he has not received the credit which he would have merited had he through honest effort, gained a knowledge of the questions.

You may cheat your fellowmen and apparently for a while succeed, but nature is never deceived. She credits and debits according to merit; for here in this old world the law of retribution is just as constant as the law of compensation.

This same condition exists in the moral world. You cannot violate a moral principle without suffering the consequences. The world may not know of the violation, but there are two beings who do know it. One is God and one is he who perpetrates the deed. In that connection Charles Kingsley has aptly said :

The more I know intimately the lives of other men, to say nothing of my own, the more obvious is it to me that the wicked do not flourish,

nor is the righteous punished. The ledger of the Almighty is strictly kept, and every one of us has the balance of his operations paid over to him at the end of every minute of his existence. The absolute justice of the system of things is as clear to me as any scientific fact. The gravitation of sin to sorrow is as certain as that of the earth to the sun; and more so, for experimental truth of the fact is within the reach of all, nay, is before us all in our lives daily if we had but the eyes to see it.

That sets forth clearly the importance of making obedience to the moral and social law the guiding principle of life. Look about you and see examples just as impressive, just as obvious, as the examples referred to in the movements of the planets, or the development of the physical muscles of success in the intellectual world.

I shall never forget the words of a young man whom I happened to meet, while visiting a conference in a neighbouring state, a young man who had not made the moral law the guiding principle of his life. A high counsellor was absent from the Saturday meeting, and the excuse that the stake president gave for his absence was that the councilman had sat up with his nephew during the preceding evening. The impression that the president gave me was that the young man had imbibed too freely of "boot-leg" whisky, and I will confess I had very little sympathy for him, for I condemn the man who drinks whisky almost more than I do the man who sells it. Both are lawbreakers and both will suffer the penalty of the violation of social order and the moral law. However, I dismissed the matter from my mind until the next day, when a circumstance brought me in the presence of the unfortunate young man.

DEGENERATE VICTIM OF WHISKY AND DRUGS

After the introduction to each other he made a remark in which I thought I heard the cry of a sinking soul. Inviting him over to the president's house, I moved my chair up to his and placing my hands on his knees and looking him in the eye said:

"Now tell me what is the matter?"

He astonished me by his blunt answer, "Why, I'm full of 'hop.'"

A good name I thought for bootleg whisky. And I proceeded at once to suggest how he might overcome his weakness. I suggested that he get out of his present environment, leave his evil companions, get out of the town in which the sentiment seems to be against the enforcement of the prohibition laws. I began to urge him to get into the work of the Church, to associate with companions who would take him into other diversions. But he interrupted my plea and surprised me again by saying:

"Ah, it ain't whisky. Whisky ain't got enough kick in it now."

How I pitied him as he sat, a dejected being—a moral wreck. Indulgence in whisky and drugs had dragged him down.

I shall give no further details of our conversation, but I wish to say here, that in that incident lies one of the reasons why I hope we will never repeal the eighteenth amendment. Violation of the law of health, as it pertains to indulgence in drugs, in narcotics, makes the victim weak; he loses his will power; his thirst becomes insatiable. I believe it is fundamentally wrong for a nation or any community to tax persons whose appetites have become insatiable, by the very thing which they crave, whose wits have been broken, whose lives are wrecks strewn along life's pathway. To tax such may produce more revenue, though I doubt it, but who wants revenue wrung from wasted lives and broken homes—revenue from those who daily, hourly, pay the penalty for violation of the moral law. All such should be protected in their weakness, not exploited.

He who lives to eat, drink, sleep, dress, take his walk—in short, pamper himself all that he can—be it the courtier basking in the sun, the drunken labourer, the commoner serving his belly, the woman absorbed in her toilettes, the profligate of low estate or high, or simply the ordinary pleasure-lover, a “good fellow,” but too obedient to material needs—that man or woman is on the downward way of desire, and the descent is fatal. Those who follow it obey the same laws as a body on an incline plane. Dupes of an illusion forever repeated, they think, “Just a few steps more, the last, toward the thing down there that we covet; then we will halt.” But the velocity they gain sweeps them on, and the further they go the less able they are to resist it.

Here is the secret of the unrest, the madness, of many of our contemporaries. . . .

Has drunkenness, inventive as it is of new drinks, found the means of quenching thirst? Not at all. It might rather be called the art of making thirst inextinguishable. Frank libertinage, does it deaden the sting of the senses? No; it envenoms it, converts natural desire into a morbid obsession and makes it the dominant passion. Let your needs rule you, pamper them—you will see them multiply like insects in the sun. The more you give them, the more they demand. He is senseless who seek for happiness in material prosperity alone. . . . A man enslaved to his needs may best be compared to a bear with a ring in its nose, that is led about and made to dance at will. The likeness is not flattering, but you will grant that it is true.

I have quoted from Charles Wagner in that choice little book, *The Simple Life*.

May the Lord help us to realize that obedience to fundamental law always brings happiness, and that violations of it as inevitably bring sorrow. God help us to keep daily in our minds, as guiding stars, these principles of the life abundant, which give peace and comfort here and hereafter, I humbly pray in the name of Jesus Christ. Amen.—(Address delivered in the Tabernacle, Salt Lake City, October 23rd, 1932.)

THURSDAY, JANUARY 26, 1933

EDITORIAL

PROGRESS IN MISSION ORGANIZATION

THE creation of mission boards for the auxiliary organizations now active in the European Missions, makes the following explanations of importance to all members of the Church residing in these missions.

The ward in a stake of Zion or the branch in a mission of Zion is the unit of Church organization. A ward is organized in populous Church centers, and usually has a membership of several hundred; the branch is organized in localities where members of the Church are few and scattered, and generally has a small membership, ordinarily under one hundred.

All organized activities of the Church should function in every ward, and as far as possible in every branch. There should be no essential difference in the purpose, organization and work of wards and branches except as imposed by limitations of membership.

Officers should be provided to carry on the various activities of the branch, viz.: the Branch Presidency, aided by other branch officers for the Priesthood, the Relief Society, the Sunday School, the Mutual Improvement Associations, the Primary Organization, the Genealogical Class, the Choir and the Missionary Society. As rapidly as possible every branch should undertake all the above, authorized Church activities.

For the better administration of the affairs of the Church, under revelation, the wards are grouped into stakes, and the branches into missions. A stake embraces, usually, six or more wards, with a total average population of several thousand; a mission embraces often as many as seventy-five branches, with a Church population no greater than the average Stake.

Mission officers are provided to preside over and to assist those who are in charge of the various activities of the branches, viz.: a Mission President aided by mission boards for the regularly authorized Church organizations functioning in the branches of the mission.

Thus in every mission there should be a mission board for the Relief Societies, Sunday Schools, Mutual Improvement Associations, Primaries, Genealogical Classes and Missionary Associations to represent and to assist the Mission President and to

further the interests of the work in the various branches in the mission.

Because of the large number and scattered condition of the branches, it is customary to group a number of branches, five to ten or more, into a district, under the presidency of a district president, who represents the Mission President, and who should have as his aids, for the development of the work of the branches, a district supervisor of each of the auxiliary organizations functioning in the district. Were the branches fewer, larger and more compact, there would of course be no need of district organizations.

The Presidency of the Church have called to their assistance groups of brethren and sisters who form general boards for the auxiliary organizations throughout the Church. It will be noted that the same order in organization prevails from the first to the last within the Church.

The policies of the various Church organizations are formulated by the general boards, and sent to the respective mission boards, which in turn transmit them, through the district organizations, to the branches. Thus, unity is preserved in the Church of Christ, the world over; and thus, also, the Church is largely safeguarded against division into schisms, hinging upon small departures from established practices.

The time has come when the necessary mission-wide auxiliary boards are being organized in the European missions. In conformity with the Church policy of self-government, the members of these boards are chiefly local members of the Church. These appointments, as are all within the Church, are not permanent. The present appointees will in time be released, as the Spirit directs and others will be given the opportunity to develop their talents by the service, labour and responsibility required in the mission boards.

Upon these mission boards has been placed the duty of directing the auxiliary work of the Church throughout the mission and of assisting the branches as need arises. Our work should now go forward with increased vigour under the influence of these organizations. The branch auxiliary organizations should be in eager contact with the mission boards, to learn from them more fully of the means and methods of making the work of Church auxiliaries of greatest value to members of the Church.

The success that will attend this attempt to provide the missions with the effective organization prevailing in the stakes, will depend upon the sympathetic co-operation between the mission boards and the branch officers and members. Those who are called into the mission boards are no better than other members of the Church, but for the time have had a special responsibility placed upon them, and are entitled, if they do their work faithfully and humbly, to the support and good will of their brethren and

sisters. There is no place for jealousy or for any of its evil brood in the Church of Christ. We must pray for and sustain with mighty faith those who, from time to time, are called into positions of Church responsibility ; and they in turn should pray for and love those whom they have been called to serve.

Appointments within the Church are made without favouritism according to the direction of the Spirit. All members of the Church should rejoice to belong to an organization in which every member at one time or another has the opportunity of rendering direct, official service, in branch, district or mission activities. This is a Church of the people.

The provision of more adequate mission supervision of our auxiliary activities is a big forward step in these missions.—W.

SPRING CONFERENCE APPOINTMENTS

THE 1933 Spring Conferences of the Districts in the British Mission will be held on the following dates :

Welsh	Sunday, February 12, 1933
Norwich	„ „ 19, „
Nottingham	„ „ 26, „
Sheffield	„ March 5, „
Portsmouth	„ „ 12, „
Liverpool... ..	„ „ 26, „
Hull	„ April 2, „
Manchester	„ „ 16, „
Leeds	„ „ 23, „
Birmingham	„ „ 30, „
London	„ May 7, „
Free State (Dnblin)	„ „ 14, „
Bristol	„ „ 21, „
Newcastle	„ „ 28, „
Ulster (Belfast)	„ June 4, „
Scottish	„ „ 11, „

District Presidents are requested to make arrangements for the meetings and submit their proposed programmes to Mission headquarters. All members of the Districts should be informed and public notice be given.

Each District President should prepare a written report showing work accomplished, changes in missionary organization, branch organizations, and percentage of increase or decrease in tithes and offerings. In other words, give a complete history of the work done in his District since the last district conference was held. This report should be made out in suitable form for presentation to the congregation, and duplicate copies are to be

in readiness for the Mission President or his representative, or any distinguished visiting member.

Provision should be made wherever possible for three Sunday meetings—morning, afternoon and evening. The Sacrament should be administered only at the morning meeting. After the opening exercises at the morning session, adjournment should be made for the purpose of hearing reports from Branch Presidents and of Relief Society and Auxiliary organizations, and for general instructions in these divisions, such as may properly come before the meeting.—JAMES H. DOUGLAS, Mission President.

WANTED.—The following single copies of the *Millennial Star*: Nos. 1, 2, 3, 5, 14, 42, 45 and 52 of Vol. 92. Address to *Millennial Star*, 43 Tavistock Square, London, W. C. 1.

TYING UP A "MORMON" ELDER

ELDER BRIGHAM H. ROBERTS

OF THE FIRST SEVEN PRESIDENTS OF SEVENTIES

IN THE summer of 1879, I succeeded in opening up a field of labour in a neighbourhood called West Fork, in Cerro Gordo county, Iowa. Sheffield, a railroad town, some ten or twelve miles distant, was the nearest postoffice.

After holding several meetings in the school house at West Fork, I went to Sheffield to get the mail, and remained all night in town. During the night it rained—no, it more than rained, it poured down and there was no reserve to it; had such a rain occurred in the Southern States, the people would have called it a "stump piler." In this particular part of Iowa, there were many unbelievers in the Bible. They were especially skeptical about Noah's flood; but after that night's rain, their doubts began to grow weaker. They admitted Noah's flood was a possibility. On the flood question they stood about seven to eight after that storm.

The following day I had to return to West Fork, as there was an appointment to preach that night. All the creeks were swollen, and in every swale of the prairie I found a muddy view of Cedar River. It had overflowed its banks, but a portion of the bridge could be seen and I hoped the bridge was all right.

I had to wade in back water knee-deep for several hundred yards before reaching that part of the approach above water. On getting to this point, I found the bridge had been torn away by the tumultuous flood, which now swept with angry rush between the bare abutments. What was to be done? was the question. Should I return to Sheffield and cross again all the streams I had waded during the day, and miss filling my appoint-

ment? Or should I attempt to cross the vicious looking stream, and hold the meeting? The latter course was decided upon.

On the lower side of the abutment on which I stood, I noticed three heavy, two-inch planks. It occurred to me if they were on the upper side of the abutment, I might stand on them, and by giving a vigorous push toward the opposite shore, the stream would drift them and me over to the other bank. I, therefore, carried the planks to the upper side of the approach, and moved two of them in the still back water.

To place the valise on them and then get on board myself was but the work of a moment. I then took the third plank, to use as a push oar, and worked the raft (?) along until the running water was reached—the point where I was to give the “mighty push” which was to carry me to the other side. I began to give it, but the planks commenced sinking under the pressure, and I had to drop the push-oar. Reaching the middle of the stream the planks headed down stream. We started for the Gulf of Mexico.

The banks of the stream were gliding by at a tremendous rate, I thought, but I had not time to take note of the beauty which doubtless adorned them. Wild flowers of every variety and in rich profusion may have clothed the rolling prairie in a garment of many colours, but I had no time to admire them. The sweet songsters of nature may have made the stillness glad with their melodies, but I had no time to listen.

The two planks on which I was standing manifested a disposition to separate, and it was all I could do to keep them together. They were awfully particular as to the amount of weight each should carry. If I happened to bear down a little more on one than on the other it would begin to sink—I can boast for once I was an evenly balanced boy.

The stream seemed mad with delight in having me in its power; it played all manner of pranks with my hopes and fears—now drifting me towards its banks until I began to think I should soon reach terra firma, then whirling me out again to the middle of the current.

At last I came around a bend in the river. I saw a large part of the bridge, which had been carried away, lodged in a growth of willow saplings, and towards this the planks drifted. As soon as I was near enough, I threw my valise on the drift, and then jumped towards it myself; I missed it, but a few rapid strokes brought me within reach. It was an easy matter from this drift to reach the shore by wading several score yards through back-water which was not at least in any place I struck, more than neck deep.

I came out on the right side, that is, on the side opposite that from which I started.

After wringing the water out of my clothing, I continued the

journey, feeling grateful that I had escaped so easily from my unpleasant situation.

As is usual where the Elders preach the Gospel, my meetings and the doctrines advanced became the all-absorbing theme of conversation throughout the neighbourhood. It forced itself upon the attention of three ministers who resided in that district of country, and during my brief absence they had boasted that they would "tie that young 'Mormon' up." I had adopted the plan of giving my hearers an opportunity of propounding questions to me, at the close of each meeting, on the subjects treated in the discourse; and these ministers hearing of this, said that would be their opportunity to "tie up that young 'Mormon.'" They would question him, cross him in his words, show the falsity of his teachings and "expose 'Mormonism' generally." Everywhere they went, they boasted what they would do and how they would do it.

My friends informed me of the plans of the ministers—so I knew what to expect.

That night the house was crowded—not even standing room for all who came. The ministers were there, and occupied the front seat facing the teacher's desk which served me as a pulpit. I announced the subject for the evening as follows: "A man must be called of God, by prophecy, and the laying on of hands by those who are in authority, to preach the Gospel and administer in the ordinances thereof."

The ministers were ready with their pencils to take notes. I stepped from behind the desk and stood in front of them, addressing them as a lawyer would a jury. The Spirit of the Lord was with me, it loosened my tongue, and the ministers soon became tired of taking notes. It was proved from Holy Writ that God had always called men by prophecy and revelation to administer in the ordinances of salvation; and I then proclaimed to them that God had again spoken from heaven, had called men by His own voice to be prophets and apostles and to minister in things pertaining to God; that I was sent to them by that authority to call upon them to repent of their sins and turn unto the Lord.

The people arose and I dismissed them, after which all took their seats, and I announced the privilege that they now had to ask me questions. All eyes were turned upon the ministers; they moved uneasily in their seats; evidently they felt uncomfortable; they exchanged glances, and then settled back in their seats in a way which seemed to indicate that they had nothing to offer. Perfect silence was retained for fully ten minutes; then a person in the back part of the hall said, "I guess we can go home now?" "Yes," I replied. "I am through for this evening, unless some persons have questions which they wish to ask." As none were asked the people filed slowly out of the house—the ministers being among the first. They had changed their minds about

"tying up the young 'Mormon.'" Men do sometimes change their minds. But perhaps these boastful followers of the lowly Nazarene can only be charged with changing their mode of operation in "tying up the young 'Mormon,'" as next day they were visiting the members of their respective flocks, advising them not to encourage the "Mormon" meetings by their presence; furthermore, by listening to the "Mormons" preach, they would become unsettled in their faith. Then followed the usual repetition of slanderous reports and blood-curdling stories.

My experience with these modern sectarian preachers has often brought to my mind the anecdote about the lawyer: A gentleman said to a lawyer friend, "What do you do for an argument before the jury when you have no case at all?" "Oh," replied the legal gentleman (?), "I abuse the opposite counsel!"

Many ministers whose acquaintance I have found, act as if they received the command: "Go thou and do likewise." Sooner or later, however, it will occur to mankind that "persecution is not refutation, nor even triumph."—(*Deseret News*, December 24th, 1932.)

TWO REMARKABLE CASES OF HEALING

A. M. AYDEN, YARMOUTH BRANCH

I HAVE been a member of the Church of Jesus Christ of Latter-day Saints for 16 years, and during that time have received many blessings, among them two gifts of healing. The first concerned a severe accident, from which I had a remarkable recovery, after being administered to by the Elders who were labouring in the Norwich District at the time. Another case occurred more recently. On December 7th, 1931, I was taken ill with violent pain and sickness, which increased in intensity until I was weak and almost prostrated. On the 10th of December the local Elders called and I asked them to administer to me. In their prayer, Elder Anderson said, "Sister, I promise you in the name of the Lord that you will regain your health and strength again." The following day I was taken to the hospital for an immediate operation. Neither doctors nor nurses thought I would recover, as my case was very serious, and at each visit for the first few days after the operation they expressed surprise that I was feeling so well and making such satisfactory progress. I asked one of the doctors whether being a total abstainer and taking neither tea nor coffee had anything to do with it. He said, "Yes, undoubtedly it has a great deal to do with your good progress. You have certainly made a remarkable recovery, because at one time I thought you had really gone."

My own experience and testimony is that the recovery was due to the promise given by the holy Priesthood during the administration by Elder Anderson, which greatly added to my faith, and

also because I had always paid my tithing and could claim the promises of my Heavenly Father. I testify He does indeed bless those who keep His commandments, and seek to follow the Gospel principles.

CHURCH WIDE NEWS

BRIGHAM YOUNG's residence, the famous Lion House, has been undergoing complete revision for several months past, in preparation for its inauguration in the near future as a social center for Salt Lake girls.

ENDOWMENT work performed in the Salt Lake Temple during the first six months of 1932, exceeded that of the corresponding period of the year previous by 22,956 endowments, according to statistics revealed in a recent address by Apostle George F. Richards, president of the temple. The increase in baptisms for the dead for the same period totaled 20,330.

DUE to the efforts of President Golden L. Woolf of the French Mission, five excellently illustrated, unprejudiced and informative articles recently appeared in several of the national periodicals. Plans are now under way for a series of illustrated articles in one of the large Paris dailies. President Woolf reports that a great deal of favourable comment and friendly interest has been created as a result of the publicity.

FROM THE MISSION FIELD

Arrivals and Assignments: Gaskell Romney of the Juarez Ward, Juarez Stake, arrived in the British Mission December 13th, and was assigned to labour in the Newcastle District. Richard S. Bennett of the Twentieth Ward, Ensign Stake, arrived December 27th, and was assigned to the London District.

Transfers: On January 7th, Elder Jodie J. Smith was transferred from the Leeds to the Scottish District. On January 6th, Elder William Murdock, Jr., from the London to the Hull District, and Elder Louis W. Meadows from the Hull to the London District.

Branch Conferences: Of the Portsmouth Branch, Portsmouth District, December 18th. Under the supervision of the local branch presidency the theme, "Message of Mormonism," was capably presented.

Of the Brighton Branch, Portsmouth District, December 18th. The theme of "The Book of Mormon" was developed by speakers throughout the day.

Doings in the Districts: *Liverpool*—Forty members and friends of the Preston Branch Sunday School gathered together the evening of December 31st, for a New Year's social. Novelty prizes were awarded the victors of various games.

At a service held in the Burnley Corporation Baths on December 17th, six persons were baptized and confirmed members of the Church by travelling Elders and local Priesthood.

London—Two persons were baptized January 7th, in the Shoreditch

Public Baths, by Elder Kent S. Branwell. Confirmations were effected by Patriarch James H. Wallis and Elder Frank R. Miller, the following day.

Portsmouth—Elder Elden L. Bastian baptized two persons in the Hove Baths, Brighton, December 12th. They were confirmed members of the Church by Elder Glen F. Oliver and local Elder Edmund W. Wheatley.

A MORNING PRAYER

OH, may I be strong and brave to-day,
 And may I be kind and true ;
 And greet all men in a gracious way,
 With frank good cheer in the things I say
 And love in the deed I do.

May the simple heart of a child be mine,
 And the grace of a rose in bloom ;
 Let me fill the day with a hope divine
 And turn my face to the sky's glad shine,
 With never a cloud of gloom.

With golden levers of love and light
 I would lift the world and when
 Through a path with kindly deeds made bright
 I come to the calm of the starlight night,
 Let me rest in peace. Amen.

NIXON WATERMAN.

DEATH

BOYLE—Sister Gertrude Lillian Alason Boyle, West Hartlepool, Newcastle District, passed away December 29th, after a lingering illness. Funeral services were conducted by President Sylvan E. Needham, Jr., and Elder Heber I. Boden dedicated the grave.

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